

political awareness and presence. The emerging GLBT geography of San Francisco's Tenderloin, Polk, and the Castro districts were also discussed.

Today, the Friends of 1800 organization is strongly allied with local mainstream preservation organizations, such as the San Francisco Architectural Heritage and the GLBT Historical Society of Northern California. The organization addresses a range of projects and promotes numerous local advocacy issues. A long ranged involvement with the City and County of San Francisco is a survey of hundreds of sites in the Castro, Noe Valley, and Western Addition neighborhoods.

Extending beyond San Francisco, the Friends of 1800 also provides outreach assistance to other organizations interested in the built environment. In Honolulu, Hawaii, for example, the Friends assists local groups in the interpretation and identification of GLBT sites, past and present.

For more information, visit the Friends website at friendsof1800.org. Gerry Takano can be reached at gertkno@aol.com.

Shinnecock Nation Cultural Center and Museum

Helga Christine Morpurgo

Two decades ago, a group of Shinnecock natives began the process of creating a cultural center that would allow them to preserve and recreate their own heritage, a culture that dates back almost 10,000 years. "Everyone has been our story but us," said Elizabeth Haile Thunder Bird, echoing a belief held by other tribe members. The Shinnecock Nation Cultural Center and Museum in Southampton, New York is the end result of their efforts.

TRIBAL ACTIVITIES

The 5,400 sq. ft. cultural center and museum, which opened its doors to the public on June 16, 2001, is of spiritual significance to Native Americans because it was built using traditional methods, with logs of white pine without the use of nails or mortar. The logs are fitted one atop the other and held in place by wooden pegs. A curved stairwell of halved pine logs leads to a lower level, transported in one piece from Oneida, New York where the structure was built by Obomsawin artisans.

The murals of native Shinnecock artist and historian David Bunn Martine complement the engineering of the construction. Martine's work recreates aspects of communal life during the course of Indian history, dating as far back as the Paleolithic era and as far forward as present day portraits of living tribal members. The larger-than-life paintings show authentic historic details that depict the evolution of terrain under the effects of climate changes.

The upper level will display many native artifacts, such as a small organ that had resided in the Reservation's Small Church when the church was still in existence. It also contains a hand-caned chair that had belonged to an ancestor who everyone on the Reservation had once known, a 400 year-old birch bark canoe, tools from every period of Indian history, an antique skin drying stand, and many other historic artifacts. Wampum, sewing tools, and other artifacts found during the construction of new homes in the Southampton area have been given to the Reservation.

The Museum contains a photograph gallery, an archive room for

videos and recordings of verbal history, a kitchen facility, offices, and a storage area. There are plans for an amphitheater to serve as a setting for spiritual ceremonies, festivals, lectures, traditional dancing, demonstrations, drumming, and flute and vocal concerts.

The Shinnecock Museum is open by appointment for lectures and tours and Saturdays from 11 a.m. to 4 p.m.

For scheduling and information, call the Shinnecock Museum at 631/287-4923.

Outside the Boundaries

Gregg L. Bruff
Pictured Rocks National Lakeshore

National Park Service staff is occasionally involved in special opportunities to contribute to cultural heritage projects outside of park boundaries. In 1996, *The Face In The Rock* was published by Loren R. Graham, a Professor of the History of Science at Massachusetts Institute of Technology. Publication of the book was the culmination of a collaborative project between the author and local Anishinabeg tribal elders. Once the book was in print, elders then began working to increase awareness of both local and regional visitors of the story related by the book. This includes the historic rock carving of Powers of the Air, a Grand Island Ojibwa who helped guide the Lewis Cass Expedition on Lake Superior in 1820.

Eroded by the vagaries of Lake Superior weather, much of the foot-high carved sandstone image is still visible, though most local residents do not know its location or the story behind it. In 1996 local tribal elder,

Dolores Leveque decided to change that, and began working on a project that would tell the story.

Funded by a Michigan Department of Transportation (DOT) grant, Leveque and Pictured Rocks National Lakeshore Park Ranger Gregg Bruff developed plans and a production schedule for a large viewing deck and two wayside exhibits at the Rathfoot State DOT wayside, near Au Train, Michigan on Michigan highway M-28. The viewing deck will provide disabled access to the scenic beach area on Lake Superior. The pair of exhibits will focus on the Anishinabeg history of the region and the story of the Cass expedition which also included Henry R. Schoolcraft, who later became Indian Agent at Sault St. Marie. One exhibit will include a three dimensional replica of the rock carving which will provide an alternative to accessing the carving by walking on shifting beach sands.

Construction of the viewing platform and installation of the exhibits will take place during the summer of 2002.

For more information, contact Greg L. Bruff at greg_bruff@nps.gov.

White Mountain Apache Tribe Nominates Lower Cibecue Lutheran Mission to National Register of Historic Places

Rustin Quaide
National Register of Historic Places

On February 5, 2002, the Lower Cibecue Lutheran Mission in Navajo County, Arizona, on the White Mountain Apache tribe lands, was listed in the National Register of Historic Places. National Park Service Director Fran P. Mainella said, "[t]he Lower Cibecue Lutheran Mission was

nominated by the White Mountain Apache Tribe Preservation Office after a grassroots preservation effort emerged to work toward the preservation and revitalized use of the building, culminating in the 1997-1998 restoration of the

The A Face in the Rock project has allowed the Anishinabeg tribe to inform the surrounding community of its history on Grand Island. The sculpture is of Powers of the Air, a Chippewa Indian warrior. Photo courtesy of Gregg Bruff.



Mission.” This represents the first officially recognized listing nominated by a Tribal Preservation Office (TPO).

The White Mountain Apache Tribe is one of 31 tribes that constitute the National Association of Tribal Historic Preservation Officers. In 1992 the U.S. Congress adopted amendments to the National Historic Preservation Act that allowed federally recognized Indian tribes take on more formal responsibility for the preservation of significant historic properties on tribal lands. “The community is using this recognition as a catalyst for further preservation efforts,” said White Mountain Apache Tribe Tribal Historic Preservation Officer John Welch.

Cibecue, referred to in the Apache language as Deschibikoh

(“elongated red valley”), is a rural community of approximately 1,500 people of Western Apache heritage. The Lower Cibecue Lutheran Mission is today located near the southern edge of the community, approximately three miles south of the more recently constructed Lutheran Mission. The original Lutheran Mission represents the initial entry of non-American Indian architectural forms into the western side of the Fort Apache Indian Reservation. Development of the Lower Cibecue Mission complex, which began with the construction of the chapel in 1911, also included school facilities, a teacherage, and a parsonage. The Cibecue area is now home to an important matrilineal clan, the Deshidin (“Red Rock People”), who trace their ancestry to territory now

within the Navajo Nation. The White Mountain Indian Reservation was established by Executive Order by President Ulysses S. Grant on November 9, 1871.

The Lower Cibecue Lutheran Mission site represents the earliest and most substantial Christian missionary activity in the Cibecue area. Lutheran missionaries were active among Apache communities surrounding San Carlos and on the eastern side of the Fort Apache Reservation for two decades prior to the mission establishment at Cibecue.

The Lower Cibecue Lutheran Mission is truly an architectural hybrid, incorporating elements of both Sonoran and Anglo Traditional styles. While the Mission School and Mission

The Mission Chapel is indicative of a hybrid vernacular architectural style that was used for buildings at the Lower Cibecue Lutheran Mission. Photo courtesy of John Welch.



Teacherage are today in various states of ruin, the Mission Chapel survives. The style of the building has been determined as “local vernacular.” This determination is based on a harmonious and unusual association of form, function, materials, and workmanship. The general form of the Mission Chapel, based on a simple square plan, one-story wall height, and pyramidal roof, is that of a small community-gathering place. The interior surface of the adobe wall has a thin coat of mud plaster. The wood flooring is made of Douglas fir, and the five large windows in the main Chapel room are four-over-four, single-hung wood windows.

The building’s survival and rehabilitation is testimony to its workmanship and positive integration into the Cibecue community, and the active work of the community to preserve it.

For more information, contact John Welch at 520/338-4625, email: JohnWelch@bia.gov.

Current Listing of Tribal Historic Preservation Officers

As of March 30, 2002, the Native American tribes with officially-recognized Tribal Historic Preservation Offices include:

- * Catawba Indian Nation (South Carolina)
- * Cheyenne River Sioux Tribe (South Dakota)
- * Confederated Tribes of the Colville Reservation (Washington)
- * Eastern Band of Cherokee Indians (North Carolina)
- * Hualapai Tribe (Arizona)
- * Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin (Wisconsin)
- * Lac du Flambeau Band of Lake Superior Chippewa Indians (Wisconsin)
- * Leech Lake Band of Chippewa Indians (Minnesota)
- * Makah Tribe (Washington)
- * Menominee Indian Tribe of Wisconsin (Wisconsin)
- * Mescalero Apache Tribe (New Mexico)
- * Mille Lacs Band of Ojibwe Indians (Minnesota)
- * Narragansett Indian Tribe (Rhode Island)
- * Navajo Nation (Arizona)
- * Poarch Band of Creek Indians (Alabama)
- * Red Cliff Band of Lake Superior Chippewas (Wisconsin)
- * Confederated Salish and Kootenai Tribes of the Flathead Nation (Montana)
- * Seneca Nation of Indians (New York)
- * Skokomish Indian Tribe (Washington)
- * Spokane Tribe of Indians (Washington)
- * Squaxin Island Tribe (Washington)
- * Standing Rock Sioux Tribe (North Dakota)
- * Timbisha Shoshone Tribe (California)
- * Tunica-Biloxi Indians of Louisiana (Louisiana)
- * Turtle Mountain Band of Chippewa (North Dakota)
- * Confederated Tribes of the Umatilla Reservation (Oregon)
- * Wampanoag Tribe of Gay Head (Aquinnah, Massachusetts)
- * Confederated Tribes of the Warm Springs Reservation in Oregon (Oregon)
- * White Mountain Apache Tribe (Arizona)
- * Yurok Tribe (California)
- * Pueblo of Zuni (New Mexico)

For more information on THPOs, contact H. Bryan Mitchell at 202/343-9558, email: bryan_mitchell@nps.gov